

Zion's Herald.

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Zion's Herald.

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The Outlook.

The Chilean junta has lost no time in organizing a provisional government, of which official notice will be duly given by a circular letter to the powers. As its authority is fully established, as no shred of Balmaceda's government remains, and as it appears to be dealing with moderation and wisdom, there can be no reasonable doubt of its prompt recognition. Excitement has subsided. Business has resumed its usual channels. The new administration will doubtless justify its right to use the authority and maintain the principles which have cost it so much blood and treasure. Bolivia will not suffer for its courageous recognition of the belligerent rights of the insurgents when the fortunes of the latter were low. It will doubtless gain its coveted outlet to the sea, and probably other concessions besides. The policy of the new administration will probably be shortly promulgated.

Elementary education in England was made free, on the 1st inst., for pupils between the ages of three and fifteen. The government will pay tuition to the amount of about twelve cents weekly for each child, and will furnish school accommodations in communities where none exist, or where existing schools decline to come under the new law. In case the fee demanded be larger than that provided by the government, the balance may be collected of the parents. Beneficial as this new educational provision undoubtedly is, it is still far behind our excellent common-school system from the fact that the majority of the schools which will henceforth be sustained out of the public treasury are denominational. The government, therefore, assumes the attitude of tolerating sectarian education, and even of urging students to attend schools in which an alien faith is taught—a plan intensely repugnant to American notions. Possibly, however, this arrangement will be only temporary. The existing schools must, for the time, be utilized. The necessity for another legislative step providing for schools uncontrolled by any church organization, will be recognized and met. Then education in England will be truly free.

Thousands of carloads of grain are moving toward the seaboard, and mighty shiploads are departing Europeward to meet the deficit in the continental crops. As a result, gold is flowing westward; and, as wheat is selling at about \$1.10 per bushel (against 60 cents in past years), and about a million bushels are shipped daily, it is estimated that about \$1,000,000 every day, just now, is flooding its way from abroad to our farmers in the West. This wonderful harvest will do much to allay their grievances by enabling them to pay off their mortgages and to increase their comforts. It will also enrich the railroads, stimulate trade in all lines, and tend to advance American securities abroad. Our railroad stocks both here and in Europe are finding eager purchasers. The National Thanksgiving this autumn ought not to be a merely formal, heartless anniversary, but a devout and universal outpouring of praise to Him who hath "crowned the year with His goodness and whose paths drop fatness."

Considerable uneasiness exists throughout Europe at the concession of Turkey to Russia in permitting the Russian volunteer fleet to pass through the Dardanelles. England is decidedly aroused at this new infringement of the much-violated Berlin treaty, and is making efforts to excite the powers to a demonstration sufficiently imposing to coerce Turkey into refusal of such permission in the future. The Dardanelles incident, however, is more serious by what it signifies than by the incident itself. Turkey is being driven to the wall by the disaffection of her subjects, particularly the fanatic Arabs, who resent the continued occupation of Egypt by a Christian power when that province is regarded by them as a stronghold of Mohammedan faith. The Sultan has changed his cabinet and called to his council men known for their intolerance, who will shortly demand the evacuation of Egypt by England. The passage of the Dardanelles by the "Moseow" is a hint of what Turkey may do if her demands are not complied with. It must be confessed that the outlook is far from assuring.

A month ago, Switzerland celebrated with great festivity the six hundredth anniversary of the first union of its cantons. On the 1st of August, 1291, the three cantons of Uri, Schwyz and Unterwalden made common cause against Austrian aggression by forming a league (to which Zurich was subsequently added), which practically marked the birth of Swiss independence. Centuries of struggle followed, and the republic passed through many fortunes, the idea of separate sovereignty being of slow growth; but the back-slash clearly reveals that the federation of the cantons was the starting point in Swiss history—that those who consummated "the pact of Uri" were building better than they knew. The festivities were taken up last week in New York by the Swiss residents in that city. The national flag—a white cross

on a red field—was displayed above the roof of the city hall. On Saturday the exercises began with an historic parade, in which the various important epochs and personages in the eventful history of the republic were represented. On Sunday 15,000 Swiss-Americans congregated in Washington Park where there were games, sports, tableaux, etc.—not in accord, it must be confessed, with American notions of Sabbath propriety. Monday was devoted to dancing, shooting matches, athletic contests, bowling matches, ending with illuminations and fireworks. Patriotic ardor was at its highest, and the scenes were so strange that a spectator might fancy himself on a foreign soil. Now that the attention of the churches has been called to these liberty-loving Swiss, dwelling within the limits of our metropolitan city, something might be done to teach them that higher freedom which comes from truth.

Canada has good reason to feel disheartened. She has done her best during the last decade to stimulate immigration, and has only succeeded in drawing 850,000 settlers from abroad. She has tried in various industrial ways to promote material prosperity, as to hold her own people and build up a compact and thriving nation. That she has failed lamentably, her late census clearly shows. Instead of the expected 7,000,000, her population is still below 5,000,000. She has gained only 498,534 during the ten years just past, and this gain has been chiefly made in British Columbia and Manitoba. The Maritime Provinces have scarcely more than held their own. The exodus has been mainly southward. Every year about 80,000 Canadians migrate across the border, tempted by the better chances which this country offers. Evidently the protective policy of the late Sir John Macdonald has not yielded the results expected. With public expenses increasing yearly and a public debt becoming more and more burdensome, our northern neighbor, apparently, is in a sorry way.

The scientists who went out in the Peary expedition to Greenland have returned. They bring dismal tidings of icy rigors and ill success. The "Kite" failed to reach Whale Sound, and landed the party at a point about six hundred miles north of Upernivik. The lieutenant was taken on shore with a broken leg. He with his wife and six companions were left behind to face the hardships of an Arctic winter. They have insufficient clothing and a limited supply of coal. Their dogs have got away from them, and their provisions have partly spoiled. Notwithstanding these discouragements, the plucky leader of the expedition expects to push north as soon as he is able to travel, and when he has reached the farthest point possible return, and make his way by whale boat through the ice of Melville Bay to Upernivik, which he hopes to reach by August 1. It is a daring, perilous, almost impracticable scheme. The former companions, the scientists, think there is no hope for him unless a relief expedition is sent out, and even then it may not reach him.

Briefer Comment.

VENEZUELA'S law-makers have exhibited a wisdom as rare as it is laudable in the "bill of rights" lately adopted. The most advanced ideas of the present age have been incorporated into the new charter by which the people are to be governed. Religion is made free, as are likewise the press and the public schools. Universal suffrage is decreed. The death penalty is abolished. Full legal protection of citizens in all their constitutional rights is guaranteed. What may not be expected of a republic which is enlightened enough, and morally courageous enough, to inscribe such principles as these in its fundamental law!

MEXICO has appointed a special commissioner to negotiate a treaty of reciprocity with this country. The friendly relations which already exist between the two nations, the disposition on both sides to enter into a closer commercial connection, together with the history of previous negotiations in the same line to pave the way and indicate precisely what terms can be agreed to and what must be ruled out, inspire the hope that the time has at last come for consummating a trade union which shall be mutually acceptable and advantageous. Says the *Tribune*: "A great number of the products of this country can be admitted free of duty by Mexico with advantage to her people, and nearly all the products which Mexico has to export are already thus admitted by the United States. It will be a brilliant triumph for the administration if it succeeds in completing a treaty of this character, thus terminating a matter of difference between the two countries which, ever since the failure of the former treaty, has caused some irritation of feeling."

THAT is a clever device of the Weather Bureau to use the whistles of locomotives and of mills to announce expected changes in temperature and weather to farmers in the West and others interested. The code of signals which has been arranged is very simple and quickly understood. A long blast of from fifteen to twenty seconds will be used to call attention. Then the weather blasts will be sounded—one long one to indicate fair weather; two long ones to indicate rain or snow; three long ones to forewarn local rains. These will be followed by temperature blasts of short duration—one to indicate lower temperature, two to indicate higher, and three to warn of an approaching cold wave. By repeating the signals possibilities of error in reading can be avoided. Besides this "code of toots" the Weather Bureau is arranging for the protection of the tobacco crop by special frost signals.

AUGUST 19, twelve mail-bags for Europe were put on board the steamer "Empress of Japan" in Yokohama harbor. In less than ten days they were conveyed across the Pacific to Vancouver. Here a special Canadian Pacific train received them and speeded them across the continent, connecting at Brockville, after a run of three days, ten hours, with the New York Central, which hurried them to New York at a rate of over a mile a minute in some sections of the road, and transferred them to the outgoing Inman steamer "City of New York," which is expected to arrive in England on the 9th of September—thus completing the entire transit across two oceans and one continent in twenty or twenty-one days! With such a record the Canadian Pacific may with justice demand the privilege of handling the Oriental mail. Neither the Peninsular & Oriental nor the Messageries lines can compete with her.

Our Editors.



REV. J. M. BUCKLEY, D. D.,
Editor Christian Advocate.

WHAT ATTITUDE SHOULD METHODISM ASSUME IN THE MOVEMENT TOWARD CHURCH UNITY?

"METHODISM" stands for a distinct section of ecclesiastical Christianity. It is found in many lands; known by various names; and divided into denominations having different forms of government.

Church Unity and Christian Unity are not convertible terms. Towards Christian unity Methodism needs only to maintain the attitude assumed by its founder of always recognizing, expressing, and promoting the unity of the Spirit in the bonds of peace. It never has been a State religion, and so never had the opportunity to persecute other denominations, and its general spirit has been warmly fraternal.

During the last century the spirit of Christian unity has greatly increased. Among its most influential causes have been the formation of the British and Foreign and the American Bible Societies; the interdenominational Tract Societies and Sunday-school Unions; the Evangelical Alliance; the union Missionary Societies in foreign lands, and the reflex influence of the fraternal spirit natural and necessary to the workers in remote frontier and foreign mission fields upon the relations of the churches at home; the great general revivals; the co-operative philanthropic enterprises; the Young Men's Christian Association; and, in this country, the Christian Commission in the late war. By the consensus of nearly all its recent critics, friendly and adverse, Methodism has been one of the principal factors in the production of Christian unity. May it never be less fraternal than in the past, nor ever confound Christian unity with church unity; for the former has its seat chiefly in the heart, while the latter requires the intelligent exercise of the understanding. Hence it is possible to conceive a church unity which would speedily destroy Christian unity.

Church unity signifies the consolidation of Methodism with one or more of the other ecclesiastical organizations of Christendom.

I. It will simplify the discussion to consider, first,

The Different Divisions of Methodism.

Few or none of these have arisen on doctrine; most from the exercise of discipline and the resistance of minorities to the real or supposed oppression of majorities, the enforcement of measures unpopular in particular sections, or the arrogance of ambitious men in power or seeking it. With inconsiderable exceptions Methodism is one in doctrine, similar in ceremony, differing chiefly in discipline. The differences not being Scriptural, and the whole history of organized Methodism in this country covering but one hundred and twenty-five years, and its principal divisions having taken form within seventy years, it would seem that, if desirable, all the larger bodies could unite, leaving two or three of the smallest societies (if they would not come in) to serve as places of refuge for those who could never assimilate with an institution wherein the church would be greater than any individual, and also for such as might prefer free scope for fanaticism to "zeal according to knowledge."

Would such a union be desirable? If harmoniously and gradually effected, its advantages would be great. Economy of means, homogeneity in spirit and method, extinction of jealousy, stability, numbers, variety of gifts, unity in mission work, a confidence of the traditions of the early days of Methodism once more, would be among them. Besides, a manifestation of power through compact organization, and vigorous societies in many localities where now two or often as many as five societies (apart from distinctions of color or language) sometimes bear the name of Methodist and live at a poor dying rate, oppressed with pecuniary burdens, with small and hopeless congregations too insignificant socially, morally and financially to command pastors of ability or to inspire and sustain them if they had them, would result from church unity among American Methodists.

As premature attempts are always abortive, the different branches of Methodism should maintain the attitude of fraternity and express it in every possible way; speaking evil of each other should be reduced to the smallest proportions compatible with self-defence; and if all do this, the occasions for adverse criticism will be few. Church unity should be regarded as possible, and as something that may be made probable by the contemplation of essential similarities and a just

lowering of the estimate placed on unessential dissimilarities; and especially by reflecting upon and portraying the evils of the present divided condition with its attendant wastes, prejudices, strifes and chills.

It will be wise, in discussing new measures, to keep in view their possible effect upon church unity. For every unnecessary distinction adopted is another impediment to union; not that any Methodist body in the present theoretical aspect of organic unity should make this a controlling consideration, but should have it in view as one of the elements of decision.

As the larger Methodist denominations have an itinerancy, a greater frequency of transfers might take place to the advantage of all, and more formal conferences concerning mission work in the same countries might be had to advantage. Thus step by step the various branches of Methodism may draw so near that in some happy year they may take still another step and find themselves in each other's arms. Or, if they simply pass each other in a narrow path, that path will have become a circle, and there will be no strife between the herdsmen of Abraham and Lot, who will gladly recognize their common ancestry and ever rejoice to draw nearer though they may not incorporate.

Joint local celebrations of events in which all branches of Methodism have an equal heritage—such as the Centennial in Baltimore, and the Centenaries of all Methodism, the first of which was held in London in 1881, and the second is to convene in Washington next month—will tend to the thinning and perhaps the utter removal of partition walls. It would be well in all the States of the Union where the origin of Methodism dates back of the divisions, for all its branches to unite in the celebration of its founding. This might be so managed as to accomplish much good.

II. The way is now prepared for the consideration of the relation of the Methodist Episcopal Church to

Union with Non-Methodist Churches.

The union of Church and State does not now affect us, though it influenced early English and American Methodism in many ways. It is without New Testament warrant, has been in modern times an incubus on Christianity and a hindrance to its progress, and in the early centuries was of doubtful utility. On account of it the history of Christianity has been one of bloodshed and persecution in various epochs unsurpassed by the barbarities of heathen religions. On this account, also, great occasion has been given to the enemies of God to blaspheme, and herein the leaders find material wherewith to prejudice succeeding generations against the Gospel.

After the mighty convulsions in which the papal yoke was thrown off from Holland, Germany and Scandinavia, and the long period of civil war in England and Scotland to maintain independence of Roman Catholic power and craft, the Reformers were, partly reformed, and many sects arose, some national, others voluntary. These all differed in doctrine, discipline and ceremony. But the discipline was founded on the doctrines, and the ceremonies were chiefly real or approximate expressions of certain doctrines. In addition to these distinctions the wisdom or caprice of ecclesiastical leaders has made many minute divergences in usage.

Personal power, property interests, great subordinate funds and institutions educational and otherwise, church edifices, manors, rectories, parsonages and bequeathed estates, give great tenacity to sectarian existence. National peculiarities perpetuate distinctions. Thus the Reformed (Dutch) Church persists side by side with the Presbyterian, and the latter is divided into many sects, some national, as the Scotch and the Welsh.

Confining our discussion to the largest of the bodies with which Methodism is brought in contact, we ask, 1. What attitude should Methodism assume toward church unity with Roman Catholicism? Its only logical attitude is one of suspicion and hostility (without bitterness); not against the individual Catholic, but against the institution. With its spurious sacraments, its mutilation of the doctrine of justification by faith, its un-Scriptural and artificial asceticism, its dogmas of infallibility and the immaculate conception, its superstitions—of which the exhibition of the "Holy Coat" under the sanction of the infallible Leo is an illustration—its Jesuitical scheming, and its hatred of free education, it is a debatable question whether, judged by the New Testament, it should be called a Christian, or an apostate, church.

It is a fashion with some Protestants to flatter it and to prognosticate its reformation from within; for which they can produce no parallel from history. Their flatteries are courteously received, secretly laughed at, and shrewdly utilized to the strengthening of their stakes and the lengthening of their cords by the managers of the Roman machine, all whose extra-Scriptural and anti-Scriptural peculiarities find their key in two words—power and revenue.

Methodism should assume no attitude toward Rome but that of "eternal vigilance."

2. What should be its attitude towards "Liberal Christianity"—meaning by the phrase that which denies the Deity of Jesus Christ; rejects the absolute need of regeneration and the atonement; and makes the future life a prolongation of this, in which good and evil are intermingled as here, repudiating the judgment and irreversible rewards and punishments for the "deeds done in the body."

As Methodism holds all these truths and has derived its power from the faithful preaching of them, it should not recognize as a church of Christ any organization which denies them. Nor should it participate in

its so-called Christian worship; nor should its pastors exchange with so-called Christian ministers who preach another Gospel, or rather none at all. Galatians (chapter 1, verses 8 and 9) and the Second Epistle of John (verse 9) instruct us upon these points. In the latter passage the believer is expressly taught that "many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh;" and after further characterizing them, the apostle says: "If there come any unto you, and bring not this doctrine, receive him not into your house nor bid him Godspeed."

If any reader be disposed to say, "This is certainly bigotry and contrary to the spirit of Christ as appears from Mark 9: 39-40," let him consider that "Liberal Christians" of this sort declare that every doctrine by which Methodists have awakened millions of sinners is either false or a gross perversion. They speak great evil of Christ, denying that He is God, many of them teaching that He is the son of Joseph.

If the supreme Deity of Christ be not true, Methodists are idolaters; for they worship Him, and it is as idolatrous to give to a man the worship due only to God as to an image. Methodists sing, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." "Liberal Christians," not believing in the need of such salvation or in the existence of it, except in the imagination of the believer, and rejecting the Deity of Jesus Christ, cannot join in the song. With them, therefore, no church unity can consistently exist, nor any other fraternity than that which all Christians should feel toward their fellow-men.

3. The difference between the Congregationalists at the present time and the Methodists is principally in forms of government. Their system and that of the Methodist Episcopal Church are wholly incompatible. As their churches are generally evangelical, the attitude of Methodists toward them should be fraternal; sectarian conflicts between them and us, and all scrambling for the accessions after revivals, are most unseemly.

The independence of the Congregational churches makes possible wide divergences, and there are a few whose ministers are further removed from the evangelical spirit and teaching than were Channing and most of the early Unitarians. From such the Methodist pastor may find himself compelled to hold aloof, and it may be his duty to protest publicly if the truth is undermined by a teacher of error who shelters himself behind the honored name of Congregationalist. This some of their own pastors have found themselves obliged to do.

4. The Baptists are Congregational in government, and are distinguished from us not only by that fact, but by their doctrines that only immersion is baptism, that infants are not proper subjects of baptism, and that baptism is a prerequisite to the Lord's Supper. Church union with them is impossible unless they or we change views upon those essential points. Methodists and Baptists so well understand one another that Christian unity, with the exception of a few bigots, prevails, and church unity is conceded to be impossible. These two great bodies have many points of resemblance: both are evangelical; both promote revivals; both reach the middle classes; both attach great importance to preaching; both flourish in all parts of the country; each, not including the other, has nearly as many communicants as all other Protestant communions in this country combined. Though they cannot form an organic union, there is no reason why they should not rejoice in each other's prosperity.

5. The Protestant Episcopal Church has taken the initiative and addressed other Christian bodies, including the Methodist Episcopal Church, in the interest of church unity. Between them and us there is a general similarity of doctrine; although baptismal regeneration is not acknowledged, and does not be admitted by Methodists, nor does the rite of confirmation obtain among us.

When the ecclesiastical structures of the two bodies are compared, it is speedily apparent that no adjustment is possible which can comprehend them under one form of government. The episcopacy in Methodism is not an "order" in the prelatist sense, but consists of presbyters with a special office of high dignity and great power, making the bishop *primus inter pares*. In the Protestant Episcopal Church the dogma of apostolic succession is believed, and ordination by the third order is held essential to the validity of the sacraments. Closely allied to this and dependent upon it are many usages and priestly functions having no parallel in Methodism, and not believed by Methodists to be warranted in the Scriptures.

From the dogma of apostolic succession the denial that other Christian bodies are true churches logically follows; and accordingly, in the eyes of that church, the ministers of other communions are but laymen and their sacraments invalid.

No proposition emanates from that church looking to a relinquishment of these claims. Suggestions have been made of hypothetical ordinations, and of the incorporation of different sects, with all their peculiarities, as guilds within the church. But all assume that such bodies must no longer exchange pulpits or cooperate with pastors outside that church in the administration of the Lord's Supper.

When it is remembered that the dogma of apostolic succession is believed by Methodists to be both un-Scriptural and unhistorical; that they are not troubled with doubts whether their organization is a church, and are not conscious of any lack of spiritual power, the

result of the want of so-called apostolic ordination; and further that they believe other evangelical communions to be true churches and could not place themselves where they would be cut off from their fellowship, it is clear that all efforts to promote church unity between the Methodist Episcopal and Protestant Episcopal bodies must be futile, and are wasteful of time and energy.

6. Presbyterianism greatly resembles in government our church. Where the difference in terms which indicate practically the same things is not allowed to delude the mind, and the fact that our bishops are still presbyters is recognized, it is conceivable that Presbyterianism could accept without inconsistency a non-prelatist superintendency.

Doctrinally the difference is far greater. Presbyterianism is Calvinistic; Methodism, Arminian. The proposed changes in the Confession are superficial, leaving the spinal column of predestination with every vertebra in place, the elect foreordained, the reprobate "passed by," the "effectually called" certain to persevere. Though many Presbyterian ministers are avowedly as Arminian as Methodists, and perhaps a majority of the laymen, especially in the cities, equally so, the Standards are and will remain for a long time Calvinistic.

Hence there can be no organic union unless the Presbyterians can by law allow freedom in creeds, as do the Congregationalists, who some years since declared in a National Council that Arminianism should not in their judgment be a bar to ordination—a concession which the majority of Presbyterians cannot conscientiously make; and which, if they did make, would not diminish the number of sects, since the minority would be compelled to secede.

III.

While organic union effected by legislative action is impossible between our own and any sister church, Individual Ministers and Laymen may Pass from One to Another

after a change of conviction; and without it where the agreement is sufficient, in the judgment of the authorities, to warrant the reception of the applicant. A certain amount of freedom not capable of expression in the letter of creeds must be allowed in all organizations. Honorable transfers of church membership should not be condemned, and an Arminian church should not reject an applicant more Calvinistic than its creed, provided he be not sufficiently so to cause dissension or lead him to deny any of our practical points or ignore our usages. A Calvinistic church can consistently admit one who is more Arminian than its creed, considering that both are evangelical.

Gradually in the flight of years the churches assimilate, but among thinkers the tendency is to accentuate their radical differences without in any degree imperiling Christian unity. Three grand divisions are possible in Protestantism—the prelatist, sacerdotal and ritualistic denominations constitute one; the Presbyterian (or non-prelatist organizations) the second; the Independent or Congregational the third. Did these agree in doctrine, the reduction of all except fatalistic sects to three would be conceivable. But the Presbyterians are Calvinistic, the Methodists are not; the Congregationalists are Pseudo-Baptist; the Baptists are not; the latter practice restricted communion, the former do not. Hence there is no room to believe that there will ever be less than five great sects in Protestantism.

Nor is there good reason to think that a smaller number would be desirable. Protestantism acknowledges no supreme authority except its honest interpretation of the Bible. Free thought is its vital breath; the subjects involved in church organization are numerous and difficult. The finite minds of men will disagree upon them, for the Spirit guides only into truth necessary to salvation. Should one generation abolish sects by vote, the free action of the next would create them again. The evils of denominationalism flow chiefly from the great number of sects on small points of division.

Methodism should seek to diminish the number of Methodist sects and cherish the most fraternal feelings toward other evangelical denominations, ignore the unevangelical, contend earnestly against Rome, and seek to increase its own intellectual, moral and spiritual power and to simplify and perfect its organization for the broadest and most aggressive no less than the most conservative Christian work.

The dream of church unity allures a certain class of minds, and has a peculiar charm for young men. More than twenty years ago Dr. I. K. Funk, Mr. Howard Crosby, and the writer, with a few others, met by appointment in the parlor of one of their number in Brooklyn, N. Y., to consult how best to promote church unity. To that end they then and there founded a paper called the *Church Union*, and appointed an editor and editorial contributors. The paper attracted attention, but owing to the eccentricities of the managing editor, it soon alienated its founders, and was sold to the late Henry Ward Beecher and others and transformed into the *Christian Union*.

Dr. Crosby, after many years of earnest effort, came to the conclusion that the dream of his youth was neither possible nor desirable. Christian unity reaches perfection not in indifference to convictions, but in devotion to them. There have been always and ever will be honest differences. Minor differences may be comprehended within one general organization; but those which are fundamental either in doctrine or polity compel separation into ecclesiastical bodies, without implying any separation in spirit.

The practice of the Golden Rule between the Methodist Episcopal Church and other communions is the only attitude of which the present situation admits.

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DAILY BREAD.

Give us this day, dear Lord, our daily bread;
We do not ask to-morrow's till it come;
But on the journey, day by day, are fed,
Until Thou guide us to our heavenly home.

Give us this day the patience that we need,
So many little things our spirits try;
Give us the Word with eager love to heed,
Content, although our wish Thou may deny.

Give us this day Thy wisdom, when perplexed
We know not how to turn nor what to do;
Save us, we pray, from being weakly vexed,
And lead us, hour by hour, this one day through.

Give us this day the courage and the cheer
To face Thy foes, and ours, with look serene;
Reveal Thyself, so constant and so near,
That we shall see Thee, not a cloud between.

Give us this day more loyalty to Thee,
More hatred of the sin that wounds Thy heart;
More grace Thy loving followers to be,
Choosing in Thee, for aye, the better part.

Give us this day our own light to bear,
As though it bore us on to heights divine;
Give us to realize Thy cross our share,
That still the heaviest end, dear Lord, is Thine.

Give us this very day our daily bread;
Thou knowest all our wants. That want we bring,
And in Thy footsteps, Saviour, as we tread,
We hail Thee Master and our crown Thy King.

— M. E. SANGSTER, in *Christian Intelligencer*.

UNFORGETTING.

East of the dunes, where the sea rolls in,
Meeting the land,
Where the sun is fast on the toss of the surf,
And the reach of the strand,
It lies—the wreck of a mighty ship—
Fast in the sand.

My heart is stirred with a pining pain
As I look out;
I know all the depth of the dull despair,
Unceasing, complete,
In this spot, instinct with the fresh sea-life,
So bitterly sweet.

The wind is cool with the breath of the brine,
The breakers fret,
The sea-gulls circle, the sun and the moon
Still rise and set;
All as in the time that is gone—
Can you forget?

Do you ever dream, in the tide's cool wash
And the sunlight's gleam,
You are back in the old, glad days again,
So close they seem,
Then wake to your present, more hard to bear
For the fulfilment?

Happier far are your comrades of old,
The ships that lie
At rest in the calm of an unknown tomb,
Hid from the eye,
Than you, who must look on your old-time world
Of sea and sky.

You, who are held by the cruel sands
Close to the shore,
Close to the waves you so gallantly rode
In the days of yore;
Swept by the tide, whose pulsing life
Shall be yours no more.

Comrade, we know that the saddest thing
Of destiny kind,
Is not to be held from all that is dear
Unseeing, alone—
But to lie, chained fast, on the shore of a life
No longer our own.

— *National Baptist*.

The Purple Aster.

Like the cloud that bodes disaster
In the sad-faced purple aster;
"Winter comes," she cries; "be ready,
Meet the Tempest, calm and steady;
He is coming, fast and faster,
Says the lovely, sad-faced aster."

— *Wide Awake*.

THOUGHTS FOR THE THOUGHTFUL.

He who loves Jesus and loves truth,
The man of really inner life,
From uncheeked passions free,
Can turn himself with ease to God,
And lift himself above himself in thought,
And rest in peace, enjoying Him.

— *Thomas à Kempis*.

When the goldsmith fashions a chalice for a king, he first purifies the precious metal by fire to rid it of base alloy, and stamps it with the assayer's approval. Then he molds it into a fitting form for its high uses. Then he burnishes and polishes, chasing and adorning it to make it lustrous. So our blessed Lord first tries our faith as by fire, till the dross is gone, and He can stamp it "approved"; that is "Praise." Then He shapes a "vessel meet for the Master's use, prepared unto every good work;" that is "Honor." Then He puts on the finishing touches, till it flashes back the lustre of His own face: that is "Glory." — *Rev. Arthur T. Pierson, D. D.*

"Tastes differ"—ay, but He has, in His care, catered for all. It was in the penitential discipline of wilderness wandering that variety of flavor was denied to food, so that the Israelites, remembering the flavors and the relishes of the days of their captivity, loathed the sameness of the sweet manna. And, to a diseased taste, highly spiced and seasoned fare becomes a necessity. The Father's provision of innocent enjoyments contents not, must be exchanged for the many courses of the world's menu; ay, for the strong concussions of the hanks of swine. For the taste, thus depraved, sweetness is not apt. So God has provided medicinal bitters, repelling, but wholesome, for His children here. When the disease of the race is cured, then, in the King's banquet, there will be nothing but meats of delight and infinite relishes which shall defy satiety. Here, bitter herbs are often good, and a taste of the vinegar man gave to his God upon the cross of shame. In Paradise regained we may eat of every tree of the garden, and enjoy the infinite variety. For, in that garden, though in it there be the Tree of Life and Healing, there will be found no Tree of Death. No; only delights that will be indeed "good for food, pleasant to the eyes, and much to be desired to make one wise." — *Sunday at Home*.

Is life worth living? Yes, to him that lives;
Whose soul hath caught the music of the spheres;
Who, o'er all earth's haunts, heavenly music hears,
And to attune his life thereto strives.

Is life worth living? Ay, to him that gives
His life to God through love for many years;
Come talents one or ten; come faith or fears;
Come freedom's glorious strength or prison gyres,
God give thy sons to love, love heavenly things,
To lift themselves to Thee by lifting others.

To know that charity the spirit strives;
That selfishness the fire from heaven smites;
To know that he that lives to be that gives;
Who counts the world his home, all men his brothers.

— *Western Christian Advocate*.

Love is the changeless principle, we say,
If we can only keep hold of love, the ideal
world of our innocent and believing time
has not been utterly shattered. It is love
of which our lives are scant. It is love that
makes the child's heart and keeps it. It is
the childish trust that makes us truly religious.
After long wanderings through dark
and desolate ways, we come back there, and
are pressed to our knees by the sense of
loneliness and loss. Give us the child's heart
again. O God! we cannot find Thee out,
we cannot know Thee, save as we are made
small and meek and humble once again.
We cannot demonstrate Deity or immortality
or reconcile the thought of Almighty Good-
ness with the palpable evil of the world.

The more we think of these things, the more
we are saddened and baffled. We say we
must leave them, we must accept the mys-
tery. Then the child heart comes in with its
little psalm of "I believe, though I do not
see," and all the hardness and skepticism
and doubt fade away, and we stand again in
the face of the clear heavens, admiring right-
eousness. The child's heart that still leans
on God amid all the bitter pains and trials of
life still trusts and hopes and believes. If
we can but keep this heart, though we may
be poor and old and badly endowed with the
joys of life, we are still to be envied. The
great philosopher, the mighty thinker, the
profound scientist, must in the last resource
get down there where the little child is, in
the shadow of infinite mysteries, of un-
solved problems, the manifestations of force,
the reëntlessness of law, and, like the little
child, must forget them all because God's
love is warm within him, and he feels a
strength and courage and hope he cannot
demonstrate. — *Christian Register*.

The great African desert to the south of
the Mediterranean is Europe's furnace. The
strokes, the terror of the caravan where the
tolerable heats are more deadly to men than
the cutting winds of the Arctic zone, crosses
in spring the Mediterranean, and strikes upon
the ice and snow-covered peaks of the Alps,
which lie between the desert and northern
Europe. A battle begins between winter and
spring. It is short, sharp, decisive. In
twenty-four hours the African gale has per-
formed a task which it would take the sun
fifteen days to perform. The frozen streams
are converted into swollen torrents, to water
the valley below. The winds, laden with the
moisture which they have caught from the
Alpine peaks, pour down upon the northern
plains their treasures of rain. They endow
all northern Europe with a rich, fertile life.
The fruit and the grain of France, of Ger-
many, of Austria, are the children of a
singular marriage—that of the Alpine peaks
to the African desert. Had ever so cold a
virgin so hot a lover? The mountains are the
great life-givers.

As out of the tempests that gather on those
Alpine peaks come the clouds that are God's
chariot of mercy, so out of life's storms
come righteousness. All tears-drops are for
fruitage, and all dark clouds for glad harvests.
They come filled with heavenly benedictions.
Let me read what one old poet has taught us,
seeing the glory of the harvest through the
gloom of the clouds: "God is our refuge
and strength, a very present help in trouble.
Therefore we will not fear, though the earth
be removed, and though the mountains be
carried into the midst of the sea; though the
waters thereof roar and be troubled, though
the mountains shake with the swelling there-
of. There is a river, the streams whereof shall
make glad the city of God, the place of the
tabernacles of the Most High." — *Rev. Lyman Abbott, D. D.*

"HER HEART'S DESIRE."

LANTA WILSON SMITH.

MARY CURTIS had exchanged butter
and eggs for the week's groceries, and
while the clerk was stowing them away in the
little old buggy, she stood, grave and silent,
in deep thought.

Deciding, at last, she resolutely turned her
horse and drove toward the largest and best
residence in town. Mrs. Raymond was an
old and valued friend of the Curtis family,
and it was not long before Mary was freely
explaining the object of her morning call.

"I came to have a little talk with you;
may I?"

"Certainly; I hope there is no trouble."

"Only the old debt. We are all discouraged.
We were so hopeful of paying off that debt this
year, but this dry weather has ruined the
crops. Grandma's long sickness and death
took nearly all the money we had been able
to save, and we shall have to use what is left
to live on till next harvest. I never saw
father and mother so cast down. It is killing
them. I believe no family ever had such
misfortune as ours."

"You have all been so brave through sick-
ness and loss, don't give up now."

"I couldn't sleep last night, and I made up
my mind that, as Belle and Lucy are old
enough to help mother, I am going to find
some work. I will, at least, support myself,
and not be a burden any longer. I thought
you would tell me what to do, Mrs. Ray-
mond."

"What does your mother think about it,
Mary?" asked the lady thoughtfully.

"I haven't told her. When I get something
to do, she will not refuse."

"What kind of work do you hope to get?"

Mary laughed as she replied again: "Oh, I
have dreamed over all the fine things I
would like to do, but I know there is only one
thing which I have learned perfectly—and
that is housework!"

"Bravely said, my dear; but perhaps you
haven't thought of all sides. Here, where
you have always been known, you would
probably retain the same social position; but
in a larger place you would be only a 'kitchen
girl,' you know."

"I believe I could prove myself a lady, even
with that name. I have no false pride, and
would make a greater sacrifice than that to
help father through these hard times."

"I see you have counted the cost, Mary, and
I know of just the place for you."

"O Mrs. Raymond! I had an impression
that you could help me. Do tell me all
about it."

"There is one objection—it is some distance
away—Blooming City, Dakota."

"I have a friend there who has so much philan-
thropic and literary work that she has very
little time for housework, and after many
trials with many girls she has given up in
despair. Her husband is a dealer in real es-
tate, and is making money. They would
willingly pay you four or five dollars a week,
while here you could not get more than two.
They are good Christian people, and would
treat you as one of the family. With your
neatness and intelligence, they would consider
you a perfect godsend."

"Oh, I'll go, I certainly will! It isn't so
very far, is it?"

"It only sounds far away. You would
leave here on the evening train, and reach
Blooming City the next afternoon—a very
easy journey. I am sure Mr. Austin would
gladly pay your fare. Oh, I see your heart
is already set on going, and your mother will
never forgive me, never," laughed the lady.

"I am going right home now, and tell her
about it, Mrs. Raymond; and I'm so glad I
came to you!"

The happy girl hurried away, and the
horse, tired with waiting, soon carried her
over the four miles to the humble farm-
house which had always been her home.

It took more argument and persuasion than
Mary had imagined to win the family to her
views, but Mrs. Raymond's high recom-
mendation of the family, and their sense of need,
at last decided the question.

Mary would go. There were two weeks of
busy preparation, during which the thought
of coming separation made father and
mother and sisters seem doubly dear; so it
was a sad and tearful face that tried to
smile a last good-bye from the car window as
the train left the old brown depot where
stood the little family group, bravely keep-
ing back the tears and waving their hands
gaily till the train was gone.

But Mary received a cordial welcome, and
soon became contented and happy. She had
no difficulty with the work, and liked the
pleasant home with so many modern im-
provements, and thoroughly enjoyed the rush
and enthusiasm of a booming Western city.

One cold, gloomy night in early autumn
the Curtis family were discussing at the tea-
table the prospect of an early and severe
winter.

"It can't come too soon, anyway," de-
clared Lucy, "for then we'll have Mary
home three whole weeks, and I can't wait
much longer."

"Isn't it time we had another letter?" in-
quired the mother anxiously. "I hope the
dear girl isn't working too hard; she is so
ambitious."

"It is a full year since she left, and it
seems two," remarked Mr. Curtis. "Not
many girls would go away like that. I
couldn't think of it at first, but she was so
anxious to pay up the mortgage! If she
doesn't save a cent, I shall always feel proud
of her spirit."

"I'm afraid she'll not save very much,"
said Belle wisely. "She always longed so
for nice things, and when she has the money,
it will be so hard not to buy what she
wants."

"If I could ever get out of debt, we
might all have more comforts," said Mr.
Curtis bitterly.

"Never mind, father," Belle hurried to re-
ply. "I'm sure no one ever worked harder
than you. It is pure misfortune."

"There's been one mercy, Mr. Bently
hasn't foreclosed, which I really expected
he'd do when the hall out our crops again
this year. He has given me six months
longer; but if we sell everything we can't
raise enough, and we may be turned out in
the dead of winter."

A silence followed this gloomy prospect,
for no one had any words of hope to offer.
After years of struggling the end seemed
near.

The door opened, and a neighbor's cheery
voice broke the silence.

"I was down town to-day and brought
your mail along. Cold night, isn't it?"

Belle sprang to take the package while they
chattered their thanks.

"Three papers, and a thick letter from
Mary," announced Belle. "You go on with
your supper, and I'll read it aloud."

Eagerly she broke the seal, for all Mary's
letters were interesting, and sitting close to
the window to make the most of the fading
light, she began to read:

Blooming City, Dak., Oct., 1886.

DEAR FATHER AND MOTHER: I know you are
anxiously looking for a letter, and I hope you will
not be disappointed in this. I am going to tell you
a secret which has been pretty hard for me to keep so
long. I will begin at the beginning.

It seems that Mrs. Raymond told the Austins just
why I wanted to work out, and one evening soon
after I came Mr. Austin said to me:

"I'm sure you have started out to pay off
a mortgage of fifteen hundred dollars. How do you
expect to do it?"

"I expect to help pay it, Mr. Austin, by saving all
I can from my wages."

"I felt my face get very red, for I thought he was
making fun. But he went on:

"It would take a long time, Mary. Mrs. Austin
and I have been talking it over, and I have something
better to propose. This city is having a remarkable
boom. If you had a little money to invest in real
estate, you might make a small fortune in a little
while. It will not take very long for you to save two
hundred dollars, but during that time some of these
real chances will be gone. To-morrow I'm going to
invest a sum in land, and if you consent, two hun-
dred dollars of it shall be yours. You can pay me
back as soon as you can save it from your wages.
But in the meantime the land will be gaining in value
every day. What do you say?"

"Dear me! how I felt! I was too choked up to say
a word. I knew enough of these land booms to see
the advantage."

"I'd be so thankful!" I stammered out at last;
and he only laughed and said:

"It's a bargain. Mrs. Austin here witnesses the
contract, and I'll do the best I can for that two hun-
dred dollars."

That was why I wrote you that I would save all I
could for a year before sending any home. I was so
afraid you'd think I was spending it all. I wanted
to surprise you. After that, how I dreamed about
city lots and money! I wrote Mr. Bently all about it,
and told him if he would only wait patiently, all
would end well, I was certain.

Not long ago a new motor line was started just
where Mr. Austin had anticipated, and land along
that line went up rapidly. The Austin and Curtis
addition had a big boom. Last week Mr. Austin
said:

"Mary, a man wants your land. What is your
price?"

"I replied: 'If it were yours, how much would you
sell it for?'"

"Not a cent less than fifteen hundred dollars."

I laughed, and told him to tell the man that was
my price. I thought Mr. Austin was putting it high
in order to hold the land. But to-day he said at
dinner:

"The man has accepted your price, Mary, and as
soon as the papers are made out, the money is
yours."

"Oh, you are joking, Mr. Austin!" I said.

"No, Mary, it is true. Pay off your mortgage
now, and be happy!"

When I began to realize it, I forgot I was waiting
on them, and ran off to my room to have a good cry
of joy and relief. The old cloud gone at last!
Think of that, father! Isn't it too good?

There was a general break-down in the
Curtis family at this point. Lucy hurried
for Mary, and father and mother laughed and
cried all at once, with hearts too full for
words. Belle improved the opportunity to
bustle round for a light, and steady her voice
before she resumed the reading:

And now I hope that means rest and comfort for
my dear father and mother after all these years of
hard work. I want you to sell the old farm and
come out here. There is plenty to do, and this
bracing atmosphere will give you all a new lease of life.
Besides, I have a little more invested on the same
place that I hope will help to buy us a home here. I
cannot thank Mr. Austin enough for his kindness.
He declares that he has done nothing to deserve so
much gratitude. But it means a good deal to us.
Such good fortune in one short year!

It has always been my heart's desire to see you in
easy circumstances, without toil and anxiety. I be-
lieve now that the tide is turned, and there are happy
times in store for us. The thought that I have

helped a little to bring this about, is sufficient hap-
piness for

Your loving daughter,

MARY.

"Thank the Lord for Mary!" exclaimed
the tearful mother, in a very shaky voice.

"Amen! She's a girl worth having," fer-
vently responded the proud and happy fa-
ther.

"I should say, 'Thank the Lord for Mr.
Austin,'" said Belle. "It was his wise in-
vestment that brought the money."

"Yes, but Mary's determination to help us
was what brought it all about," persisted the
mother.

"And if she hadn't earned a cent, I should
be proud of her spirit, and say just the same
—Thank the Lord for Mary!"

ABOUT WOMEN.

—By the will of Mrs. Charlotte Richardson, the
Boston Institute of Technology receives \$30,000 for
the chair of industrial chemistry.

—Miss Elizabeth P. Gordon, who has been the
faithful secretary of the Massachusetts W. C. T. U.
for several years, has resigned her position, and will
take a much needed rest at Miss Willard's home in
Evanston, Ill.

—It may not be generally known that Mrs.
Roswell Smith, wife of the president of the Century
Company, was the Miss Ellsworth who sent the first
telegram message over Morse's line, between Wash-
ington and Baltimore.

—The Misses Walker, who have decided to
build, at their own expense, an art building for Row-
doin College, will also equip it fully. The designs
for the building are not completed, but it is under-
stood that no cost will be spared to make the edifice
a fine one.

—Miss Frances E. Willard has canceled all her
autumn engagements in Maine, New Hampshire,
Vermont, Connecticut, Pennsylvania and Iowa.
This action is taken by the special request of her
mother, who has for so many years seconded all her
plans and engagements, but who is increasingly fee-
ble in health. Miss Willard has invited Mrs. Mary
A. Woodbridge, who has just returned from Eu-
rope as delegate to the British Woman's Christian
Temperance Union, to take the engagements.

—Mrs. Frances Woodbridge has held the office of
superintendent of a coal mine, at Ashland, Pennsylv-
ania, since the death of her husband several years
ago. She employs 180 men, and is liked by them.
At an early hour she appears at the head of the
shaft, and she remains there until the men have all
gone to work. She keeps a close supervision over
the propping of the mine and the air supply, and is
actively benevolent to the wives and families of the
miners. Not a single accident has occurred in the
mine since she assumed charge of it.

—The Department of Domestic Science at the
Food and Health Exposition, to be held in this city
in October, promises to be of general interest. Mrs.
Mary J. Lincoln will deliver a series of lectures on
cooking and culinary topics during the term of the
Exposition. The rooms used as an art-gallery at the
Mechanics' Fair are to be fitted up for the cooking
lectures, and every appliance needed to illustrate
them will be supplied. The manager, Mrs. Marion
A. McBride, will supplement the lectures with many
novel features, including the exhibition of the work
of the New England Diet Kitchen, and of Mr. Ed-
ward Atkinson's Aladdin Oven.

—The Chautauqua (N. Y.) Assembly Herald
records as notable events in Chautauqua history that
of '91, and as a member of the class delivered the
Recognition Day address. Also, that for the first
time a woman, Mrs. Julia Ward Howe, marched
with the officials of the C. L. S. C. from the hall to
the amphitheatre. Mrs. Howe read the class poem.

The Daughter's Home Training.

A HOME is what a woman makes it; a daughter
is, in nine cases out of every ten, the reflec-
tion of her mother. The training of the girl of fif-
teen is shown in the woman of fifty. A son may, by
contact with the rough world, sometimes outlive his
early home influences—a daughter rarely does. She
may make a misstep. Indiscretion may be to her a
necessary teacher; but her early domestic training
will manifest itself sooner or later. A mother's work,
a domestic proverb, told at eventide by the quiet fire-
side, has been recalled by many a woman years after
it was uttered. "I thank God that my mother told
me what other women have been taught by the
world," said a gentleman who was not long ago.
This, my friend, is the tribute which your daughter
and mine should be able to pay to our memories long
after we are gone. The world has a sharp way of
teaching its truths to a girl. It is not far better,
then, that her mother should tell her with that sweet
and sympathetic face and gentleness which only a
close mother knows? Let the world build upon your
foundation, but do you lay the ground story. Any build-
ing will tell you that the whole strength of a house
depends upon its foundation. The flowers most
beautiful to the eye and sweetest to the smell grow
in good soil. The world's noblest women have sprung
from good homes.

It is human nature never to apply a public state-
ment to ourselves. We always think it is intended
for some one else. So a great many mothers who
read these words will say: "Oh, well! this does not
apply to me." Perhaps not, my dear woman. I
hope not. But make sure that your daughter has
your confidence. Sit down and think whether you
are to her all that is implied in motherhood. Do not
force her, by indifference or neglect, to come to me or
to any other man or woman on earth for advice
which she should receive from you. Let your fire-
side be a seminary and a confessional. Enter into
the thoughts of your children. Make them feel that
their mother is their best friend, their safest coun-
selor, their closest confidante, and years after you
have gone from them, let it be said of you that you
were all to them that a mother could be—loving,
sympathetic, frank, and the companion of their own
choosing. Then will your memory be ever green,
and

Like sweet perfume, will rise

At every morning sacrifice."

—*Ladies' Home Journal*.

LIFE ON A LIGHTSHIP.

THE routine of work on a lightship is quite sim-
ple. At sunrise the watch lowers the lights.

At 6 A. M. the captain or the mate stands in the door-
way leading from the cabin into the berth-deck and
shouts, "All hands!" The men tumble out of their
bunks and dress, breakfast being served at twenty
minutes past six. At half-past seven the lamps are
removed from the berth-deck and taken below to be
cleaned and filled. In smooth weather this duty can
be performed in about two hours, but if the vessel is
rolling and pitching, the task may be prolonged an
hour or two. When the lamps have been returned
to the lanterns there remains nothing for the crew to
do except to clean ship and to go on watch until nine
down, when the lamps are lighted and the lanterns
hoisted. The crew is divided into the captain's watch
and the mate's watch of five each. Twice between
spring and winter each watch goes ashore for two
months, so that each member of the crew is aboard
the lightship eight months in the year. It is not be-
lieved that they could stand the life longer than this.
In fact, many men throw up their work as soon as they
can get ashore. Three members of the South Shoal
crew have, however, seen unusually long terms of
service—twenty-one, nineteen, and seventeen years
respectively, and others have served on her a re-
markably long time when the desolate character of
the service is considered. This is probably due to

the fact that the dangers of this exposed station warn
off all but those insured to the hardships of a sea-
faring life. The men who have been there so long are
old whalers, accustomed to voyages of several
years' duration and to the perils of a whaler's
life. The pay aboard the South Shoal is somewhat
higher than on other lightships. The captain re-
ceives \$1,000, the mate \$700, and the crew \$600.
These sums may not seem large, but it must be re-
membered that even the prodigal son would have found
it impossible to make away with his patrimony on the
South Shoal Lightship, especially as the Govern-
ment furnishes all supplies. Opportunities for ex-
travagance are absolutely wanting. Occasionally a
member of the crew may remark in a sadly jocose
tone that he is going around the corner to order a
case of champagne or to be measured for a dress-
suit; but there is no corner. — *GUSTAV KOEHLER, in
August Century*.

VEILED.

"At last the old man is dead," said they;
"It is well; he was very old;
His life was a weary burden at best,
And his pains were manifold.
His wife and children had gone before,
And his eyes were well-nigh blind,
His treasures are all beyond," they said;
"He had naught to leave behind."
So the old man went from this world of woe;
It was fitting and well that he should go.

"The beautiful maiden is dead," said they;
"So young; it is very sad!
So much to live for and hope for here,
And her life was gay and glad,
With the best of it yet to come," they said,
"For her dreams were unfulfilled;
And her happy footsteps stilled."
So the maiden went from this world of bliss
To a land that is fairer still than this.

And who of us shall ever know
Which was the happier time to go?

—*Churchman*.

When Does Old Age Begin?

SOME men are old at forty, while others may be
almost said to be young at eighty. A man is
just as old as his tissues, particularly those of his
heart and brain, and there are octogenarians who, for
mental and even physical vitality, might be
youth lies mostly in regular exercise, whether in fel-
ling trees or in the lumber room of the daily "con-
stitutional." Even when life has at last fallen into
the mere and yellow leaf, exercise of a kind and
amount suited to the "shrunk shanks," stiff joints,
brittle bones, and other evidences of senility, will
keep the furnace of the vital locomotive glowing long
after others less carefully looked after have paid their in-
fectious fees. But this can only be done to con-
tinue the metaphor by slackening speed and reduc-
ing pressure. If old men will jump hedges as in
their salad days, they will not improbably do so to a
musical accompaniment of snapping thigh bones.

If they run to catch trains their hearts are exten-
sively likely to mark their sense of such an outrage by
stopping work. Dr. Hammond, of Washington,
has collected seventy cases which have occurred in
that city during the last ten years of men dying sud-
denly from running after street cars.

If a man has ridden all his life he may continue to
do so as long as he can sit on a horse, otherwise this
exercise is too violent for the aged. The "constitu-
tional" is unquestionably the sheet anchor of old age

Zion's Herald

For the Year 1892.

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A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, September 1.

— A Union Pacific steamer has been seized for smuggling Chinamen.

— In a disaster on the Louisville, Evansville & St. Louis Railroad, four persons were killed and 21 injured.

— More bodies have been discovered in the Fair Place ruins, New York.

— The engines of the new cruiser "Maine" work satisfactorily.

— The American Social Scientists meet in Saratoga.

— Some 200 lives have been lost by a typhoon on the Japan coast.

— Ten miners were killed by fire damp in an English colliery near Bedminster.

— Germany will remove all restrictions on American pork.

— The Simpson Tunnel will cost \$16,000,000.

— Mr. Spurgeon has had another relapse.

— An aged farmer and his wife in Connecticut were murdered by a tramp; their bodies were found in a well.

Wednesday, September 2.

— Violent storms continue to rage on the English coast.

— The decrease in the public debt during August was \$1,091,216.

— The cotton crop of the United States this year is 8,002,007 bales, or 1,300,000 more than last year.

— A strike of 7,000 window-glass workers began at Pittsburgh yesterday.

— The British steamer "Hannary" sinks in the Gulf Stream; eight perished and twenty were picked up by a passing ship.

— The International Congress of Geologists adjourned, to meet in Switzerland in 1894.

— Seven masked men stopped a Denver & Rio Grande train and robbed the express car of \$5,000.

Thursday, September 3.

— The twenty-first anniversary of the battle of Sedan was observed in Germany.

— Six masked robbers attacked a train in Texas, secured a large sum of money, and escaped into Mexico.

— A committee of the American Sabbath Union met in Chicago to protest against opening the World's Fair on Sunday.

— The Georgia Senate has passed a bill which disqualifies physicians addicted to alcoholic drink from the practice of their profession.

— Calls have been issued for the establishment in every militia district in Georgia of Negro leagues to make common cause against hostile whites.

— The Boston Chamber of Commerce loses, and must pay Mr. Neil McNeil \$14,500 for breach of contract. Mr. Justice Holmes' decree overruled by his associates, and the finding of the jury sustained.

— Women will be allowed to take the entrance examinations to Brown University and receive certificates.

— Census Commissioner Porter received, on the 1st, the last card showing the exact number of people in this country—62,022,280.

— Oklahoma wants to be a State.

— Mails went from Japan to London in 21 days.

— Minister Lincoln's daughter was married in London.

— Anti-foreign rioting has been renewed in China.

— Wages will be reduced 10 per cent. in the Fall River mills.

Friday, September 4.

— The schooner "Pannonia" was wrecked in the South Pacific, and 12 persons were drowned.

— The first aluminum boat in the world was given a trial on Lake Zurich.

— The New England tobacco crop is bigger and better this year than ever before.

— Ex-President Balmaceda is on board the "Condella," on his way to San Francisco.

— The great fall maneuvers of both the Austrians and French armies were begun.

— An express train on the Northern Railway of Spain came in collision with a freight train near Medina del Campo, and seven persons were killed and twenty injured.

— The Town Hall of Somers, Hungary, was blown up by an explosion of gasoline. The building was wrecked and three persons were fatally injured.

Saturday, September 5.

— The street railway trouble in this city has ended. President Whitney admits that he was mistaken, and the men are jubilant.

— Several lives were lost by a thunder storm in Paris.

— Several members of the Turkish cabinet were dismissed because brigandage was not suppressed.

— The passage of the Russian ship "Moskova" through the Dardanelles has aroused considerable excitement among the treaty powers.

— Samuel Owens, an English thief and fugitive, has been arrested by detectives in Detroit.

— Hayti is on the verge of another revolution.

— The Pope is ill.

— The New Zealand House of Representatives has passed a bill granting residential suffrage to women and qualifying women for election to Parliament.

— Over \$23,000,000 of the 4-1/2 per cent. bonds have been continued at 2 per cent.

— Brigadier General E. A. Wild is dead.

— The Northwest suffers from early frosts.

Sunday, September 7.

— The provisional government of Chile has been formally constituted.

— John S. Dunham, a colored man, a graduate of the University of Pennsylvania, and now in San Domingo, has been appointed minister to Hayti.

— The Sultan of Turkey has stopped the influx of Russian Jews to Palestine and will allow none to land without a special order.

— Rev. Charles H. Spurgeon, of London, is making little if any progress toward recovery.

— The Swiss in New York are celebrating the 60th anniversary of the independence of their native land.

— Forty convicts at the Connecticut State Prison refuse to eat beans.

— In a fight between train robbers and Texas Rangers thirteen of the robbers and two rangers were killed.

— Negro cotton pickers to the number of more than 500,000, organized for the purpose of striking against a reduction of prices for picking.

— Sophie Guengberg, the famous nihilist, under a life sentence in Russia, commits suicide.

— Mr. Gladstone favors an increased representation of labor in Parliament, but not a labor party.

— Patrick Egan, minister to Chile, denies that he has shown partisanship in favor of Balmaceda or that he has profited through any connection with a nitrate scheme.

THE CONFERENCES.

(Continued from Page 5.)

fifteen active members with others soon to join, has been organized at Strong. The camp-ground has been fenced and a road built to it, and some minor improvements made this season under the direction of the pastor, Rev. W. H. Barber.

The past week an excellent camp-meeting of unusual interest was conducted by the presiding elder, Rev. J. B. Lapham, supported by Bros. McAllister, Crockett, Eldridge, Barber, House, McIntire, Corey, Thayer, Frost, King, Hamilton and other preachers. A number of conversions occurred, and the services were attended with demonstrations of the power of the Holy Ghost.

VERMONT CONFERENCE.

Springfield District.

Rev. C. H. Walter, late of this Conference, and for several years doing effective work within the bounds of this district, has been transferred to the New England Southern and stationed at Truro. Our best wishes and prayers will follow our brother and his very excellent and efficient wife to their new home, where, it is sincerely hoped, they will find a field in all respects to their liking, with larger opportunities for usefulness in the service of the church. We heartily commend them to the confidence and affection of New England Southern Methodists, both lay and clerical.

We were much surprised, in less than a week after the close of the late Claremont Junction Camp-meeting, to receive a letter from Rev. A. G. Austin, pastor at Weston and Landgrove, saying that he was in the midst of a blessed revival at the latter place. The extra services began on Saturday, Aug. 22, the pastor being assisted by Rev. H. F. Reynolds, who in this year devoting his whole time to evangelistic labor with gratifying results. At the first service twenty-one seekers came to the altar in true old Methodist style, and several others rose for prayers without coming forward. The Sabbath was indeed a great day, when the number of seekers increased to thirty-eight. Six others rose for prayers, and ten sought purity of heart. The meeting closed Sunday evening, Aug. 30, at which time the seekers numbered fifty-one, most of them being clearly converted. As might have been expected, the church membership was greatly blessed, and the pastor writes that it seemed to him that every hearer of the Word came under conviction. This certainly is very surprising when it is remembered that Landgrove is a small hill town with a population of less than 250 souls. We congratulate our brother, the pastor, and join with him in presenting thanks to God by whose Spirit these results have been achieved. May showers alike refreshing come to every other part of God's heritage, producing the same proportionate results!

A fine congregation waited upon the ministry of the Word at Bradford last Sunday, it being the occasion of the second quarterly meeting service. We were sorry indeed not to have the assistance and companionship of our esteemed brother, the pastor, but going two weeks earlier than schedule time to accommodate another charge just now engaged in church repairs, we unfortunately came on the day that Pastor Tucker had been advertised to hold quarterly meeting services at West Fairlee. Mrs. Tucker left home Monday for a visit to her friends in Rutland.

Rev. C. H. Farnsworth and wife are pleasantly domiciled in their new parsonage at White River Junction—a privilege which he has richly earned by his indomitable perseverance in raising the necessary funds to purchase so valuable a property. May their joy and that of their people be complete!

Mrs. Rev. A. D. Clapp, of Woodstock, acted as organist at our late camp-meeting. She is a skillful performer, a good singer, and was unfailing in her attendance upon the services, contributing her full share to the success of the musical department of the occasion.

Rev. W. E. Bennett, of Keme, preached last Sunday at Belvidere Falls, in exchange with Bro. Todd. These occasional exchanges are very gratifying to the congregations, as well as pleasant to the preachers.

Montpelier District.

Rev. and Mrs. G. O. Howe, of Watsfield, are enjoying a well-earned rest.

Pastor Smithers, of Barre, is recuperating at East Blackstone, Mass. The Conference

considers itself honored by his selection to take charge of the department of Christian Work at the New England League Convention at Portland, Sept. 30 and Oct. 1.

Rev. G. A. Emery received four into full membership at Stowe, Aug. 30. Bro. Emery is wise in plan and industrious in effort, and old Stowe church is having good prosperity under his ministrations.

Shall we have a general revival on the district this year? Why not? All things are possible to him that believeth, and we can do all things through Christ which strengtheneth us. Nearly fifty years ago Pastor Pier, of Waterbury Centre, had his heart strangely moved within him, and called his people, cold and indifferent though they were, to pray for a revival. Nineteen services a week were held for three months, and five hundred souls were converted. This pastor had faith. Shall not we have?

RETLAW.

AN OLD FIRM MOVING ONWARD.

That the onward movement of the business section of this city is receiving the sanction of conservative and standard merchants is corroborated by the action of New England's oldest carpet firm, John H. Pray, Sons & Co. They leave their present quarters for a store built, as they proudly put it, for themselves, by themselves, out of their own money and upon their own land, on Washington Street, just beyond Essex Street. Their present spacious quarters are an assurance of the perfection of appointment any must have to surpass them in utility and in comfort for customers. Their patrons, who in many cases are grandchildren and great-grandchildren of customers who traded with them in the early years of their establishment, about 1817, attest that it is their regard to a just standard of excellence, trustworthiness and enterprising management, which while full of assertion is yet devoid of empty boasts, which has enabled them to establish the \$3,000,000 business now requiring more accommodations than their present quarters afford. Money is easier to move than merchandise, and for the coming sixty days efforts will be made to reduce the stock of goods even to the extent of selling at or below cost. This should prove a great boon to householders at the beginning of a new season. Handsome and useful upholstery as well as carpets make up the stock of John H. Pray, Sons & Co., 558 and 560 Washington St.

The peculiar enervating effect of summer weather is driven off by Hood's Sarsaparilla, which "makes the weak strong."

The editor recently took a trip on the steamer "Lawton" of the Boston & Bangor Steamboat Co. This is one of the fastest steamers that sails from Boston. The state rooms are large and comfortable, and the table excellent. The whole trip was very restful and enjoyable. The coast of Maine, with the scenery upon its rivers, is now especially attractive. We unhesitatingly advise our friends to take this line of steamers for Rockland or any points upon the Penobscot River.

VERY INTERESTING.

The great Southern Exposition that is to be held during the months of October and November of this year at Raleigh, N. C., will be very interesting. It is so near the Northern States that the round trip from New York will not exceed fifteen dollars, and from Baltimore not more than ten dollars.

At the Southern Exposition can be seen all the curiosities of the Southern States—growing cotton, rice, sugar-cane, peanuts, pine-apples, etc. The process of ginning cotton and distilling turpentine will be shown every day during the Exposition.

This Exposition will be a great object lesson to the people of the United States. Each of the Southern States is interested and taking part in the Exposition. It is not an ordinary undertaking or simply a State Exposition, but the people of the entire South, both white and colored, have joined in this great work.

The secretary of the Exposition is Hon. Jno. T. Patrick, of Raleigh, N. C., who is probably more favorably known throughout the North as the leader in the industrial movement of the South than any other Southerner now living; and Mr. Patrick will not only make a success of this work, but he has his past record shown the greatest willingness to give Northern people reliable, trustworthy information of the South.

ORIGINAL. NO. 34.

Small Fresh Fish Baked in a Crust.

By Mrs. D. A. LINCOLN.

Use small fresh fish, like trout, scup, perch, etc. Clean them and wipe dry. Cut gashes one inch apart through the thick flesh on each side. Sprinkle well with salt and pepper. Make a crust with 1 quart flour, into which mix thoroughly 1 level tea spoon Cleveland's baking powder and 1 tea spoon salt. Moisten with thin cream sufficient to make a dough to roll out. Divide into two parts, and roll each part 1/4 inch thick. Lay the fish on one part, leaving two inches space between each fish. Roll about 1/4 hour. Serve with egg sauce. Cook 1 tea spoon minced onion and 2 table spoons flour in a table spoon hot butter, add gradually 1 pint milk. Stir as it thickens, and season with 1 tea spoon salt, 1/2 white pepper and 1 table spoon lemon juice. Add the chopped whites of three hard-boiled eggs, and the yolks, mashed and served very hot. —Copyright, 1891, by Cleveland Baking Powder Co.

Use only Cleveland's baking powder, the proportions are made for that.

Cleveland's Baking Powder is wholesome, leavens most and leaves best. Try it.

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FALL OPENING.

PAINE'S FURNITURE COMPANY,

48 Canal St.,
South Side B. & M. Depot.

ONE WEEK,
Sept. 14-19.

1817.

That was 74 years ago. Boston looked far different then. Its population was only about 40,000. It was not yet a city. Oil lamps feebly glimmered in the streets at night, and hand engines raced with one another to the occasional fires. Houses were not numbered, and streets bore no signs for the wayfarer's guidance. The Beacon Street mall of the Common was but just laid out, and the Public Garden and Bunker Hill Monument, too, were of the dim future. Of course, there were no street railroads or steam cars, and as for telegraphs, telephones and electric lights, —

Yet an event of some consequence happened in 1817. It was the advent into the mercantile life of Boston of the firm now known as **John H. Pray, Sons & Co.** Our books bear the names of the children, the grandchildren and even the great-grandchildren of some of our original customers — names known and honored in city, State and nation. We are proud of the fact. It means a great deal.

Who can tell all the reasons for business success? We know a few, perhaps, gleaned from the experience of the past 74 years, during which our firm has steadily enlarged its scope until now we sell, without question, more goods than all other Boston carpet firms together.

We ascribe our success chiefly to these things: Entire reliability in goods; absolute accuracy in statements to purchasers; uniform courtesy in dealing with all customers; careful study of our business in a large way; printers' ink.

In one of our show windows we shall open, tomorrow, an exhibit of the best quality of standard **American Brussels Carpets**. The patterns shown will be but an index to our large general assortment. No better Brussels carpets are made in this country. The price is \$1.25 per yard.

In addition, we shall close out, at a very large discount, what are known in the trade as "short ends" — which will accumulate in such an establishment as ours — and some single rolls of patterns which will not be manufactured again.

We have a fair assortment left of those *Moquettes* which we have been selling for the past week at 75 cents per yard. Do not overlook the fact, however, that these are *not* first grade goods, but we offer them on their merits, nevertheless, and give our assurance that they are really good value for the money. We retail them, for reasons of our own, at less than the cost to manufacture.

By the way — it is 74 years since 1817.

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560 Washington Street.

EQUITABLE MORTGAGE COMPANY.

CONDENSED STATEMENT, June 30, 1891.

Capital Authorized.....	\$4,000,000.00
Paid in Cash.....	\$3,049,506.00
Surplus and undivided profits.....	\$34,396.07
Assets.....	\$4,074,913.56

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To Build and Open

for traffic the first section of its road, the **Arcadia Gulf Coast and Lakeland R.R. Co.**, a corporation composed of Boston business men of high standing, offers a **Bonus** with each share of stock, par \$100, of **TEN ACRES** best Orange and Vegetable Land, suitable for a **Winter Home in Florida**. The Company can well afford to do this to advertise its stock and induce settlement, as the lands granted to it by the State of Florida aggregate **one million acres**. The Road will run through the celebrated **Phosphate District** of Florida, and the stock will pay an annual dividend of not less than **15%**; the stock will also be received by the company in payment of land at low prices. The Road is urgently needed; a heavy and profitable business is now waiting for the road to be opened up, and the stock is a sound investment, independent of the valuable land offered as a Bonus. Address for Prospectus, etc., etc.,

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for heating with warm air only, or in COMBINATION with HOT WATER, as shown in the cut below, has become **DESERVEDLY POPULAR**. May we send you a descriptive circular with references—letters from users?

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